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Northern Ireland: Way Station to the New World

Ambassador of Good Will, the Exchange Student

Stone Age Men Bridge a New Guinea River

Genghis Khan's Descendants Make America Home

Modern India Seeks Best from Two Worlds

East, West, and a President Meet on the White House Lawn—Exchange students from overseas, "Ambassadors of Good Will," visit President Eisenhower. Flowing African tribal robe, gay Japanese kimono liven the predominating Western dress.

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HARRIS & EWING

the veins of 14 Presidents. Large-scale emigration from southern Ireland did not begin until the famine year 1846.

During World War II the human tide reversed as GI's by the thousands sailed to Northern Ireland to await D-Day. Caught in misty rain outside Londonderry, a chilled American soldier was beckoned into a cottage for a cup of tea. "I'm glad to help ye, lad," said the farm wife. "I've not forgotten 'twas Ulstermen taught your grandfather how to fight."

What is it like, this land that served as way station to America? First, it is only slightly larger than Connecticut, and emigration has held its population to 1,400,000—considerably less than that of the Nutmeg State. Those who stay "on the auld sod" enjoy a prosperity that exceeds most European countries. They live as far north as Labrador, but the Gulf Stream and warm westerly winds bring gentle climate. They drink the summer-evening cup of tea in broad daylight since the sun doesn't set till eleven.

Green foliage and flowers fringe the coast the year round. Blackthorn hedgerows mark checkerboard hills. Scenic, timbered islets—one for each day of the year—dot Erne River. Rain, falling incessantly at certain times of year, caused a U.S. airman stationed near Belfast to remark, "When you can see Cave Hill you know it's going to rain, and when you can't see it you know it is raining!"

When weather clears, Scottish headlands loom in view across North Channel from the Antrim coastal road. Fishing fleets are fewer since herring found other haunts. Back country, the land slopes away to enclose Lough Neagh, the largest lake in the British Isles. A wayfarer walking an Irish "mile" (a somewhat flexible unit in Irish minds) passes jigsaw farms and whitewashed, thatch cottages where peat hearth fires burn never to die until "life passes hither from the house." Farmers cultivate about five acres, coaxing yields of oats, potatoes, flax, and hay. They keep cows, pigs, poultry, and sheep.

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Mid-August green turns to blue as flax plants bloom. When "lint is in the bell" of the tiny blue flower, the flax is cut, laid in bogholes and ponds to ret, then spread lightly over fields to dry. The resultant hair-thin fibers go to a "scutch" mill to become "flax" and finally to Belfast to make "fine white linen for the ladies."

Fuel for Ulster Industry—Coal and raw materials for Northern Ireland factories funnel through Belfast's busy port.

NEW-YORK TIMES, LONDON TIMES, © THE TIMES (LONDON)

Ulster Men and Women Stack Flax to Dry; Shipped to Belfast, It Becomes Irish Linen

Northern Ireland: Way Station to the New World

Where white and red rocks rise from dark sea at Northern Ireland's northernmost point, Finn MacCool labored in the mist and salt spray constructing the Giant's Causeway. This Irish Paul Bunyan wanted a road to Scotland where rival giants flung taunts across the narrow channel, and himself the butt of the worst of them.

The causeway still is there, its 40,000 hexagonal basalt pilings disappearing from view a half mile from shore, and science has replaced legend in explaining its origin. But if giants did commute between Scotland and Northern Ireland, they were merely marking a path for men to follow in later centuries. And Ulstermen, as northern Irish are called, became a special breed whose giant-sized deeds included bridging the Atlantic with emigrants to America.

It all began in 1610 with the Plantation of Ulster. Not trees, but men with families were planted by England to help subjugate Ireland. Many of those planted came from Scotland, to join other Scottish Protestants who already had settled in Ulster. A colony from London, England, founded Londonderry. The Celts, native Irish and Catholic to a man, retreated south. The newcomers outnumbered those Celts who stayed.

Nearly a century passed. A shift in power emboldened southern Irish bishops to require all Ulstermen to disavow their Presbyterian faith. As a result, such a stream of Northern Irish (or Scotch-Irish as Americans called them) poured into the New World that when the colonies gained freedom Ulstermen accounted for an estimated one sixth of the population.

The Declaration of Independence is in the handwriting of an Ulsterman. John Hancock, first signer, and seven other signers were Scotch-Irish. George Washington cited Ulster troops for outstanding bravery during the Revolution. Nine of his generals were Ulstermen.

As America went west, restless Scotch-Irish pioneered the way. Theodore Roosevelt said, "It is doubtful if we have fully realized the part played by this stern and virile people." The blood of Ulster flowed in

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Ambassador of Good Will, the Exchange Student

A scarlet sari flashes among a cardiganned, tweed-skirted group of girls on an eastern campus. A dark-skinned student in voluminous Togoland robe follows a blond Minnesotan to register at a midwest agricultural college. A pert brunette chats in French accent over cafeteria lunch with classmates from Colorado and Ceylon.

America's colleges and universities have opened their doors to students the world over. Of 107,000 studying away from their own countries, nearly a third are in the United States, where half the nation's colleges now have foreign students enrolled (illustration, cover). An American professor likens this peaceful invasion to "a refreshing breeze from outside." He says, "We learn more from them than they from us."

Once only a degree from Heidelberg, the Sorbonne, or Oxford meant top academic distinction. Now America's universities have joined the front ranks. An engineering degree from Massachusetts Institute of Technology is prized by a student from Iran or Venezuela. Scholars from all over the world attend Columbia's courses in journalism, economics, international relations, or study medicine at Cornell, Johns Hopkins, or the Mayo Clinic. At Oklahoma A. & M. an Ethiopian learns modern farming methods to apply in his little-developed country.

Nineteen hundred fifty-four marks the centennial of the first Chinese student to receive an American degree. Yung Wing, attending Yale, was first of 22,000 Chinese to enter American institutions of higher learning.

But the flow of students is not all in one direction. Besides selecting foreign students and supervising their stay in this country, the Institute of International Education enrolls American students for study overseas. Too, American teachers and librarians exchange positions with their foreign counterparts.

Just as Americans abroad enjoy the new and different, so does Gretchen from Germany like the casual freedom of American college life. "Everyone is so friendly. And they don't lock their doors—they leave books and coats around, and no one takes them!"

No Purdah at Purdue—An aristocratic young Indian's eyes were opened when he discovered that American students help pay their way by stoking furnaces and waiting on tables. Hindu students at Purdue celebrated Gandhi's birthday with a special coffee hour in a Presbyterian church. Caste and taboo are forgotten as exchange students pitch in with odd jobs to add to funds from official and private sources.

The American Field Service and the U. S. State Department now bring high-school-age boys and girls to this country. Lodged and boarded free of charge by American families with sons and daughters in the same age group, the young visitors are treated as "family" and take part in community activities.

Friendships formed through a year of shared school and home life are a path to world peace. As one American teacher says, "If you get to know a man, you'll learn to like him. You'll sit down and talk with him instead of fighting him."

References—"Experiment in International Living," *National Geographic Magazine*, March, 1953.

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In County Antrim's Glen Ballymena, Land Is Fertile and Green

Belfast, capital of Northern Ireland, leads the world in manufacturing linen and damask. Linen has surrendered to machinery, but through the open door of a Belfast home the thump of a hand loom still marks the growth of a fine, hand-woven damask pattern. Irish colleens also fashion nets used by fishermen the world over.

Belfast's heavy industry adds to the country's prosperity. The city has to import raw materials and coal, but it maintains the largest shipbuilding industry, tobacco factories, and rope works in the world. There the ill-fated *Titanic* was built.

As fiercely as Ulstermen fought for independence from the British Crown in America in 1775, Ulster today proclaims its allegiance to the British Commonwealth. Since 1920 the six of Ulster's nine counties which form Northern Ireland have governed themselves through a Senate and House of Commons. As part of the United Kingdom they send twelve representatives to London's Parliament. The rest of Ireland formed the Irish Republic in 1948, a completely sovereign state.

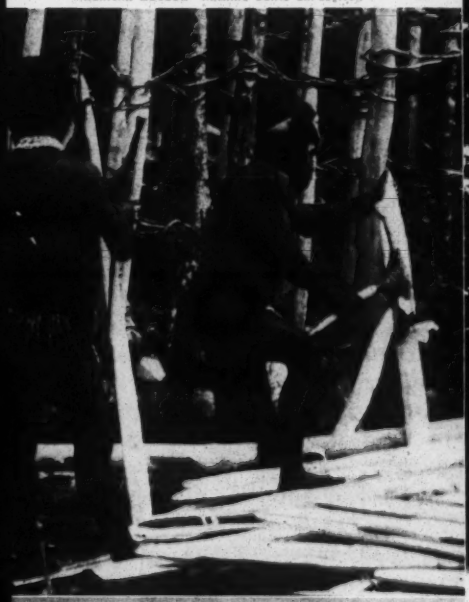
Religious and political differences that sent Ulstermen to America in the 18th century still foster tensions that divide the Emerald Isle. In the dark of night last month, 25 raiders, wearing sneakers and black-face disguises, crossed the border into Northern Ireland and scaled the 12-foot wall surrounding an army barracks. They were members of the Irish Republican Army, an outlawed organization dedicated to the purpose of uniting all Ireland by force. Revolver shots awakened the sleeping camp and the raiders retreated before bloodshed occurred.

References—Northern Ireland is shown on the Society's map of the British Isles. Write the Society, Washington 6, D. C., for a price list of maps. "Yanks in Northern Ireland," *National Geographic Magazine*, Aug., 1943; "The Mist and Sunshine of Ulster," Nov., 1935; GEOGRAPHIC SCHOOL BULLETINS, April 12, 1954, "Londonderry Seeks Industrial Revival." *School and Library discount price for Magazine issues a year old or less, 50¢; through 1946, 65¢. Write for prices of earlier issues.*

with pig's grease and paint, affix mother-of-pearl nose and neck pieces, and don bird-of-paradise-plume headdresses. Thus adorned, they travel to village gatherings for rounds of feasting and dancing to the beat of python-skin drums, climaxed by evening "sing-sings."

For a colorful account of the American Museum-Armand Denis Expedition into this savage land, see "New Guinea's Rare Birds and Stone Age Men," in the April, 1953, *National Geographic Magazine.*

E. THOMAS GILLIARD & HENRY KALTENTHALER, AMERICAN MUSEUM—ARMAND DENIS EXPEDITION



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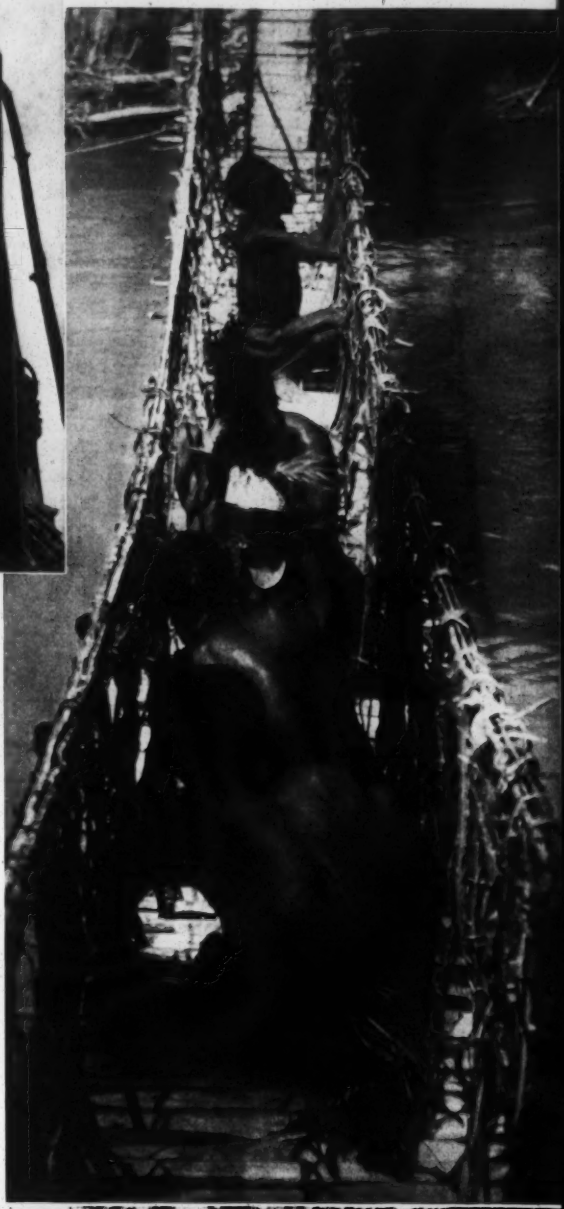
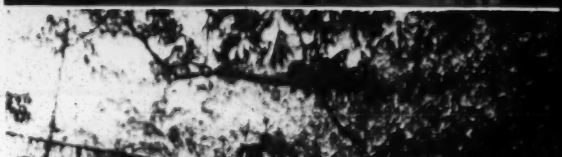
Stone Age Men Bridge a New Guinea River





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In remote Wahgi valley, cradled among 12,000-foot peaks of the Bismarck and Kubor ranges, central New Guinea tribesmen build a suspension bridge with Stone Age tools.

An archer shoots a string of casuarina fiber as a drag line for the span's heavy vine cables. Anchored at either side of the river, the cables support floor staves which pandanus-clad Wahgi "strong-fellows" lace with vines.

Flint-hard stone axes split casuarina logs for staves with amazing rapidity (below). Three months of grinding and polishing on wet sandstone makes a razor-sharp axe; another week shapes stock and handle.

Bridges cross narrow gorges (lower right) and wide valley streams. A trained crew (bottom) puts finishing touches on the George Washington Bridge of the neighborhood, a 115-foot structure with 30-foot-high bamboo abutments. These spans last about three years, can be rebuilt in several days. Always placed at the same spot, they are reached by trails worn deep by centuries of travel.

Each week tribesmen smear faces with pig's grease and paint, affix mother-of-pearl nose and neck

into the Kalmuck region. Many were rounded up and put into forced-labor camps. These and others came west with retreating German armies after the defeat at Stalingrad. Those who remained in Russia reportedly have been scattered or liquidated as "dangerous to the state."

Nearly 1,000 of those herded into Germany found themselves in Displaced Persons camps near Munich, where they fretted six years away. Most wanted to come to America, but immigration laws forbade. Finally, in 1951, the United States Attorney General in a special ruling announced that all Kalmucks were admissible. The first couple landed later that year and by early '52 the total reached 571 persons.

Kalmucks have adapted to American ways. They work on farms and in factories, in offices and stores. Everyone has a job except the very young and very old. Resources are pooled and the elders run the household, doling out allowances to the workers.

Biggest social problem is to convince neighbors that though they come from Russia they are not communists. One young Kalmuck girl, working in an American home, was asked what she wanted to be when she grew up. She promptly replied, "I will to be an American." Her employer corrected: "You mean you *want* to be an American."

"Will! Want! Yes, I *want* to be an American, but I will it too!"

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Modern India Seeks Best from Two Worlds

Dondu has a new steel plowshare. With it he plows deep in India's soil, exposing fertility never reached by the shallow stick plows of former days. His white *dhoti* flapping in the breeze, he points his bullock toward the distant Himalayas, then completes the round in his tiny field by turning toward the muddy waters of the sacred Ganges.

Two years ago he was a doubting Thomas, refusing friendly advice of the farm expert from far-off America. Why should *he* change the time-honored Hindu ways of his father, and of his father's father before him? But some of his village friends took the outsider's advice. They replaced their wooden plows. They used improved seed, fertilized their fields by turning under leguminous cover crops. Soon their one-acre plots began to yield more wheat, barley, rice, and corn. The village headman, too, was swung over through the American's patient demonstrations.

No longer a skeptic, Dondu now hopes to wipe off his debt with the village *bania*, who lends money at 30 percent interest. Dondu will—if Vishnu, the Preserver, smiles upon the land.

All morning Dondu has gazed apprehensively at the darkening sky, for weather rules the lives of most of India's 375 millions, two out of three of whom live off the land. Torrential rains of the southwest monsoon break in June or July, often to drown out fields and flood the plains. In October the monsoon reverses direction to parch the land for half a year and leave the people drought- and famine-stricken.

At midday Dondu returns to his mud-and-thatch hut for his daily meal

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Genghis Khan's Descendants Make America Home

A destiny that leads from Genghis Khan's all-conquering hordes to postwar Europe's DP camps is strange enough. But when the story ends with a thriving Buddhist colony in America's City of Brotherly Love, it so surpasses fiction that it has to be true. And it is.

The wanderings of the lost tribes of Israel were a walk around the block compared with the three-century odyssey of the Kalmucks, a Mongolian people who finally found homes in Philadelphia and other United States communities where they may live and worship as they please.

Long erased from Kalmuck memory are the drumlike hoofbeats of Turkestan's wiry ponies. Now tribesmen ride trolleys and some own cars. Kumiss, fermented mare's milk of Central Asian steppes, is replaced by soda pop; red-brick row houses take the place of felt-covered, tepeelike yurts. Bride-stealing, however, still is practiced.

Kalmuck lamaseries are remodeled rooms and one small garage. Services are conducted with the same solemnity and reverence for Buddha as in the fabulous Tibetan structures where their form of Buddhism was born. Lamas in yellow robes preside in makeshift sanctuaries draped with satin and filled with offerings of seeds, candles, and store cookies. Prayer wheels and beads appear in the congregation. Aging lamas fight comic-book distraction in teaching teen-agers priestly rites.

And how did Tibetan Buddhism get transplanted to America? Why did the Kalmucks come? "Send these, the homeless, tempest-tossed, to me," proclaims the verse on the Statue of Liberty. Kalmucks felt that no group was better qualified on these terms than themselves. After long wanderings, recent communist hounding, and buffeting among Europe's detention camps, only an estimated 800 remained of the 500,000 believed to have lived in Russia at the beginning of World War I.

NATIONAL GEOGRAPHIC PHOTOGRAPHER JOHN E. FLETCHER

The Kalmucks migrated into Russia from Sinkiang about the time Europeans first settled in North America. They adopted the lower Volga River region, eventually giving up the saddle for the plow. In the Russian revolution they sided against the communists.

With World War II, German power swept

New Jersey Buddhists—Beads and a prayer wheel (right) help Kalmuck parishioners, dressed Western style, worship Buddha in Tibetan fashion.

United States. Yet the Hindu will eat no beef. Moslems eat no pork. Jains will not swat a fly. Sikhs of the Punjab may not cut their hair.

A dozen major languages, hundreds of dialects, and more than 2,000 castes and sub-castes divide the population. Purdah—female segregation introduced by Moslem invaders centuries ago—has kept a checkrein on woman's progress. Yet today in New Delhi streets unveiled college girls wearing embroidered silk saris walk beside white-clad women peering through slitted veils. Modern Indian women are becoming social workers, teachers, scientists, lawyers. Madame Vijayalakshmi Pandit, former Indian Ambassador to the United States, recently presided over the United Nations General Assembly.

Hindi-speaking legislators seek to preserve the best of their own priceless Eastern heritage, at the same time adding to it the constructive aspects of the "materialistic" West. They work to bring education to India's millions, enact bills to outlaw child labor, and reform the outmoded system of land tenure. They plan more balanced use of India's agricultural resources and its iron, tungsten, bauxite, magnesite, mica, titanium.

Already Jamshedpur's Tata iron and steel works, Calcutta's jute factories, and Bombay's textile mills have been supplemented by new industries and revived home crafts. The TVA-like Damodar Valley Project is fast making West Bengal into the "Rhineland" of India. Other dams will harness India's rivers for hydroelectric power and flood control, and will channel waters into an expanded network of irrigation canals, already the world's largest.

An ambitious program of social welfare was sparked by 1947's grant of full citizen's rights to India's 60,000,000 Untouchables—a heart blow

Learning the Third "R" in India—Intent pupils watch the sari-clad teacher show how to do arithmetic on an abacus, Oriental counting device. Indian teachers also conduct adult education classes in the new nation's fight against illiteracy.

NATIONAL GEOGRAPHIC PHOTOGRAPHER VOLKMAR WENTZEL

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Plodding Bullocks Raise Well Water to Irrigate Parched Fields in Northwest India

of parched chickpeas or rice gruel, prepared over a cow-dung fire by Durga, his wife. Their marriage was arranged by the parents when she and Dondu were children.

After the day's work Dondu joins other farmers for a smoke and to hear the village schoolmaster read the news out loud—for eight out of nine Indians can neither read nor write. An emaciated, diseased cow saunters through the village and nibbles food in one of the huts, unmolested.

The Hindu belief that cows are sacred at first puzzles American technologists invited by the Indian government under the U. S. Foreign Aid Program. But months spent going from village to Indian village along dusty tracks rutted by lumbering two-wheeled bullock carts gives these Americans an insight into Indian philosophy. This teaches a love for all living things, a concept of reincarnation for man, animal, and insect, and passive acceptance of life in which good ultimately triumphs over evil.

Traveling from bleak northern passes to jungled lair of tiger and elephant, from near-empty desert to fertile river basins that must feed more than 1,000 people in each square mile, they grow aware of India's many problems. Fakirs lying on beds of spikes, snake-charmers, wandering ascetics, teeming bazaars, the *Divali* (ancient Hindu festival of lights) intrigue them. In the land of Taj Mahal, marble palaces, temples, frowning fortress walls, they come to admire the architecture, art, dance, poetry, the symbolism of a 4,500-year-old civilization.

Indians were recording laws in Sanskrit when England was in the Stone Age. Indian discoveries in astronomy and mathematics, passed on to Europe, enabled mariners from Portugal, the Netherlands, England, and France to sail to the spice-scented Malabar Coast, to eastern Coromandel shores, to the mouths of the Ganges. Trading in herbs, silks, and rare jewels, they ultimately turned the land into a battlefield for European dominance. India, crossroads of the East, became kingpin of far-flung Western empires.

A veil of Indian mysticism softened the harsh realities of Western exploitation. And India's leaders today, many of them educated in Europe's universities, are aware that Western civilization has much to offer India.

They realize that Indian society has been shackled by taboos. One third of the world's cattle crowd this fodder-poor land, two fifths the size of the

NATIONAL GEOGRAPHIC PHOTOGRAPHER VOLKMAR WENTZEL

Turbaned Mahouts Ride a Maharaja's Bejewelled Elephants Through Bundi's City Gates

to the caste system. A nationwide public-health program is under way.

Mahatma Gandhi's death has not diminished his influence on modern India. His pacifist philosophy is reflected in Indian foreign policy. The simple white Gandhi cap worn by many Indian men symbolizes their belief in equality in a land where, paradoxically, a handful of fabulously wealthy princes still live in Arabian Nights palaces amid the squalor of homeless thousands.

Modern India, selecting the best from Orient and Occident, strives to bring prosperity to her own land, and peace to a world divided by cold war.

References—India is shown on the Society's map of Southwest Asia.

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